



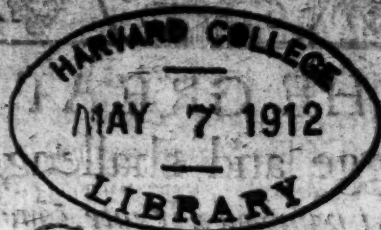
THE GREAT
bragge and challenge
of M. (hampton a Iesuite, comon-
lye called Edmunde Campion, late-
lye arrined in Englande, contay-
ninge nyne articles here seuerallye
laide downe, directed by him to
the Lordes of the Coun-
saile, cofuted & aun-
swered by

Meredith Hanmer, M. of
Art, and Student
in Diuinitie.

IN PRINTED,
at London in Fleetstreete nere vn-
to Sayncte Dunstons Church
by Thomas Warsh.

1581.

Bv 1773.9.8*



Treatise

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To Mr. ...
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UNIVERSITY

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...
...

1871

TO THE RIGHT HO-
NORABLE SIR THOMAS

Bromley Knight lorde Chouunceler of Englande.

William L. Burleigh, and Lord Treasurer, Robert.

Earle of Leicester, Edward, Earle of Lyncolne

with the rest of her Maiestyes most honou-

rable Counsaile, continuance of

healthe, increase of honoure,

and all pleasures

and wisdom.



Hereas (Right Honorable) there
came lately into my hands an in-
ter bragge or challenge containing
ynepoyntes, or articles, and sub-
scribed by M. Champion a Jesuite
and (as he calleth himselfe) a Priest
of the Catholike faith, lately ar-
riued here in Englande, and the same directed unto
your Honours by waye of humble sute and petition. I
thought it my duty vnder your Lordships fauour, and
correction, to peruse the same, to scanne his drift, and to
answere his bragges and challenge as farre forth as it
concernes my degree, and the common weale of the Cler-
gie of England. His petition is to your honours for fa-
uour, his quarell is to the Clergie for Religion, and his
drift (as farforth, as yet, it may be perceined) is to se-
duce her Maiestyes loving and faithfull Subiectes, with
some of Catholike Priesthood and profession, unto your
honours he directed the Challenge to be receiued: and
unto your honours with all humility I send it answered

The Epistle.

submitting my selfe and the whole to your wisdomes, & favorable interpretations. It is no new devise, but an old practice of Satan, thus to send forth his wicked spirites, to sow tares among the wheat, who waiting all opportunity, not daring in the cleare light and broad day to work his feats, doth it by stealth, and in the night season, when men sleepe in the security of Sinne. wherfore the Kinge ruleth, the Priest prayeth, the husbandman ploweth, e- uery one in his calling, is to serue the Lord, and that in watchfulnes. My selfe as the simplest, togeather with my bretherne of the Clergie we (I say) ioynthye are greatly bound to render vnto God hartly thanks, and praises, for the vertuous, peaceable, and prosperous raigne of our soveraygne Lady the Quene, maiesty, in whose blessednes we are blessed, in whose peace we enioy quietnes, and of whose vertue and piety we are partakers. Her temporall swerd aduanceth the swerd of the Spirit, which is the worde of God, and the messengers therof are shielded vnder her shadow and countenance. As Daniell sayed of his Lorde and Master the Kinge, so say wee dayly and hourly of our Lady and Mistres the Quene: O noble Queene liue for euer. Secandlye wee blesse God for your honours, and instantly craue the continuance of your health, with the increase of all heavenly knowledge in your calling to countenance vnder her Maiesty the preaching of Gods worde, to commaund the buildinge of his church, and to roote out those that goe aboute to destroy the vineyarde of the Lord. And presently touching the challenge of this bragging Champion, in the name of my fellow laborers, and brethren of the Clergie: I refer the determination thereof vnto your Lordships. so that
if you

THE Epistle.

if you graunt it either privately or publicquely, he shall bee
disputed withall. His bragge is but bumbast, their religi-
on is in shewe not in substance, they haue wordes and not
truth. I will not presume to craue licence for him, but
hartely wish with the Apostle, that they were cut of which
molest vs, and the quiet state of the Church of England.
Thirldy in brotherly loue I am to desire of her Maiesties
louing subiects, not lightly to credite such insolēt brags:
not vnaduisedly to receiue such wandrers from Rome:
but in the feare of God to beholde, what is and hath
bene sayd for the truth, and to cleaue fast vnto
the word of God. And so I ceasse further
to trouble your Lordships, but with
remembrance of my humble
duty I pray vnto the lord
long to blesse &
preserue your
Honors.
From London the second of
Iannarie, 1580.

Your L. most humble at commaundment
Meredith Hamner.

TO M. CHAMPION THE
Challenger, Meredith Han-
mer the Answerer sen-
deth greetings.



Antichrist
Rom. Midas.

Fond people
heere to Rome

Nothing novv
sayd that hath
not bene al-
ready spoken.

No nor Her-
cules agaynst
1710.

Our scoles of lesse credite (in myne opini-
on) the sybilles leaues lately shewen abroad,
sell vpon an hollowe Neede and sounded
the contentes and secrecy thereof: Rex Midas
habet aures Asininas. We know you well y-
nough, and your profession better. We see by
your methode how yee handle your matter:
we gather by your Pilgrimage your profite
in studye. Stultus populus querit Romanum. I
woulde with yee deale playnly, cast of the
Dopes pelt, discover the sonne of Semiramis who was a naturall
I would heere not a Romanist, but an Englishman speake. Your per-
son in brotherly lone I am to embrace, but the dyegges of idolatrye
you drinke at Rome, I bitterly deteste. Leane of that whiche
your owne friends will outlyte in you, put on modestye, come not
to confute, but to be confirmed, and when ye haue sayd all, confesse:
Nihil est iam dictum quod non sit dictum prius. Proceede not in well-
fules, it is hard to kicke agaynst the prick, the trueth is great and
it prevaileth if yee will struggle in the limerwigg of follye, you
will be the further from slyng: if ye swim agaynst the streame, yee
shal but labor in vayne: if yee play the Champion and thus chal-
lenge all the Protestantes, yt passeth your strength, yee must nedes
fall. you know: ne Hercules contra duos, and yet Champion agaynst
all? if it would please ye to confute these fewe issues together with
myne answer, in the better parte, I shall haue the better cause
to like of you, if otherwyse, well I may take thought, but it
shal greue me not a Jote: if yee haue licence to dispute ye
shalbe disputed withall: if yee wyte,
yee shalbe answered: If ye
dreade ye shal be soy-
fully receiued.

VALE.

*M. Hammer the answerer unto
the Christian Reader.*



He meanes that Satan vseth to deceate Gods people are infinite (good christian Reader) his illusions are stronge, his chaine hath manye linkes and runneth to great length: hee transformeth himselfe to an Angell of Light, and al to delude the simple christians. His power is ouer the children of vnbeliefe, his kingdome wide and his subiectes many. An *Egyptian Sorcerer* drevv after him (as *Luke* writeth) foure thousande *Tewes* (as *Iosephus* saith) thirty thousand; *Barchochebas* calling himselfe a stare, had (as *Eusebius* writeth) fiftye thousand follovers: There are heathens and infidels, that cannot be numbred: The number of *Turkes* and *Saracens* is infinite: the *Arrians* deceaued thousandes and the Church of Rome at this day with the golde cup of idolatry and abomination, maketh drunk the inhabitants of the earth. And whereas these Romanistes of a long time hauinge receaued honor, reuerence, & good opiniõ, because of their holy orders, now beyng bewrayed, and stripped of this pharisaicall shewe and counterfante weede, least their kingdome should fall, they haue found out a newe order, and society, commonly called of *Iesuits*, as the last refuge and onely shift to vphold their ruinous walles. *Monsiunus* with his prophetisses sent disciples to sowe his heresye throughout *Asia* and *Phrygia*. *Manes* chose twelue Apostles, and sent the throughout *Persia*, with the Easterne partes of the worlde. The *Family of Lone* haue their prophets and disciples. The *Anabaptistes* out of Munster the head citye of *Westphalia*, sente abroade (as *Sleidan* reporteth) in the euening 28. Apostles. And the *Pope* hath lately about 40. yeares past confirmed the sect of *Iesuits*, & sends the abroad in the euening of the world with the *Anabaptists*, & in the night seasõ, with the

Act. 2. 1.

Ioseph. bel.

Iud. lib. 2.

cap. 12.

Euseb. eccl.

hist. lib. 4.

cap. 6.

Euseb. Eccl.

hist. lib. 5.

cap. 13.

lib. 7. cap. 30.

Sleidan lib. 20

To the Reader.

the enemy of God and man, to sow tares among the wheat. And to further the credite of this new found order they farther the same vpon *Iesus*, and call themselves *Iesuites*, hauing their originall of one *Ignatius* a maymed Souldioure, as is declared at large in the answere. There were heretikes called *Angelici*, who worshipped Angels: others called *Apostolici* arrogating in greate pride that title vnto themselves: others *Humiliati*, croaching fryiers, that pretended humility: others called *Iesuati*, and they the veriest varlets of all: others of the familye of Loue, and as they affirme deuised in God. The *Carpocratian* heretikes sayd, they were like vnto *Iesu*, and excelled the Apostles. The *Massilian* heretikes called also *Enchiræ* beyng corrected for their lewdnes called them selues *Martyrianus*, yet (saith *Epiphanius*) for al their holines, they worshipped the deuill & wer called *Sataniani*. If ye called any of the *Christ*, a *Patriarch*, a *Prophet*, or an *Angel*, they said they were so. But as touching this late order of *Iesuits*, this society passeth all other sectes in Hypocrisie & outward shew of holines. In weede monkish, frierish, priestly, and Pharisaicall: in discipline austere, much like the Heretikes *Flagellifiers*, or *Circumcellions*, or *Baals* priestes whipping and launcing themselves: in wordes humble, lowlye, dowking, and ready to kisse your fote, but in hart proude, arrogant, bragging and boasting as this *Iesuit* doth, & challenging the combat with countries and kingdomes. I will at this present no more but warne thee: Beware of false Prophets: we are commaunded to be wise as Serpentes, and simple as Doves. Peruse the whole, and trie the spirites: geue the praise vnto God; let the paynes be myne, and the profite thine owne. Farewell.

August. de hæ-
ref.
Epiphan.
hæref. 61.

Irenæus lib. 1
cap. 24.

Theodoret.
eccle. hist. lib.
4. cap. 11.

August. de hæ-
ref.

Epiphan. hæ-
ref. 80.

Math. 7.
Math. 10.

M. Champion, a Iesuite

lately arrived here in England
hath labored downe as fol-
loweth. By way of
challenging



Right Honorable whereas I have come
out of Germany and Bohemia land, being sent
by my superiors and adventured my selfe
into this realme, my deare countrey for the
glory of God & benefit of soules: I thought
it good litle enough, in this bulle, watchfull and suspicious
worke, I should eyther sooner or later be intercepted and
stopped of my course. Wherfore providing the all doubt
and incertenties which may come to me, where God
shall happely deliuer my body into durance: I suppose it
needfull to put this writing in a redinesse, desiring your
L. to geue it the reading and to knowe my cause. Thus
doing I trust I shall ease you of your labour, for that which
otherwise you must haue sought by practise of Wit. I doe
nowe lay into your handes my playne confession. And to
the intent this whole matter may be concealed in order &
for the better vnderstoode and remembered, I make heereof
nyne poynts, or articles, directly, truly and resolutely o-
pening my full enterprize and purpose.

The answers.



I should appeare by your preamble and entrance that your person
were not lightly to bee regarded,
neyther your message to be re-
fected, neither your trauell to be dis-
countenanced: seeing that meane per-
sonages

An aunswere to a

Tonages may not be acquainted with your arti-
 uall, neyther saluted in your stile. You begynne
 with Right honorable, as one sent in Embassage
 from some great state, not vouchsafing the pre-
 sence of the meaner sort, afore you haue accom-
 plished your entent with y^e superiours, and yet with-
 draw to your selfe, that neyther the one nor thother
 shall be to your person, but from hand to hand, &
 in hucker mucker, receyue in scrowles and some
 papers, your dytt and enterpise. By your Pre-
 face I gather five thinges. First to whom you
 direct these your scattered deuises, to the ryghte
 honorable, her Maiesties most noble Counsaillers,
 the Pieres, and state of y^e Realme. Weygh woth
 your selfe afore yee presume further they are no
 Babes. Secodly I perceane wher yee come, you
 traueled *Germany*, passed through *Bohemia*, rested
 at *Rome*, tooke counsell of your Prouost, obeyed
 your Superior, tooke your voyage northwarde,
 and arrived in *Englande*. In fewe words, out of
England yee went, & into *England* yee are come
 agayne: you are welcome home. Thirdly, I ga-
 ther your dytt & purpose is, as yee say, to set forth
 Gods glory, to winne erring & wandring soules:
 if you meane playnly, none better welcome. For
 the haruest is great and the labourers fewe. Fourthly,
 mee thinkes yee bewraye your selfe, where you
 confesse this your enterpise to appertayne to a
 busy body, the trauel to require vigilance and the
 worke to be suspicious, mistrusting what will be-
 fall to your person, the perill and daunger which
 hereby

Math. 9.



The sonnes challenge.

2

herby yet may incurr guilt, not forgetting
 the conuenance of the sonnes insinuations; you
 would subtilly creepe into the fauour of your hear-
 ders, by protesting an open shew of plaine, sincere, &
 vnfained dealing, by promising to bring into or-
 der & method the cause & the matter, take the principal
 pointes of your discourse, & purpose. This is the title of
 your preface, & which I thought good thus to re-
 peate, & yet may perceiue we finde you, and the
 reader be not ouer hastily carried away in your
 saye the we and gloriouse shew. Substance as
 yet I finde not, longer to stay my penne. But in the
 pointes following, deliuered by your selfe in these
 seuerall numbers, I purpose wth Gods helpe,
 mildly and brotherly to confer with you, both be-
 ing of one countrey, fellow students sometime
 in the famous Vniuersity of *Oxford*, professours
 (as you woulde heate vs in hand) of one sayth,
 thoughbe varyinge in forme and manner: Fel-
 lows, Labourers (as you would make vs beleeue)
 in the Vineyard of Christe Iesus, planting the true
 plucking by vlee, grafting the penitent, croppinge
 of, the fruitlesse and withering branches, drying
 wth comfort the dropping eyes of the sorrowful
 and watering wth the dew of Gods word the
 dry consciences of the ignorant. What is more
 I lay downe, take before hand my meaning, that
 nothing be spoken neither construed of you in the
 worse sense, as derogating from your study, bli-
 mishing of your person, nor diminishing of your
 credit; but all in the Treasures of Gods cause, in the

An answer to a

3. Reg. 19.

Defence of my byrnes proceedings, in the quarrell of my Countrey, and in the ioues of my deare brethren, and that wyth as much modesty as lyeth in mee. Let the spirites be tryed. Hell being commaunded so wayte the Lords coming on Mounte, as the story sayth: The Lord went ouer & a great mighty winde, shauing the Mountaynes and rearing the Rockes, but the Lord was not in the Wynd: after the Wynd came there an Earthquake, but the Lorde was not in the Earthquake; and after the Earthquake there came a Fyre, but the Lord was not in the Fyre: and after the fire there came a still, soft, or mylde hysing, and there was the Lord. My minde I doubt not but you perceaue, and now to þ poynct in order as you haue placed them.

The Iesuete

I.

I Confesse that I am (albeit ynworthy) a Priest of the Catholicke church, and through the great mercy of God vowed now this eyght yeres, in the Society of Iesus, and therby haue taken vpon mee a speciall kynde of vnderfare vnder the bandes of obedience, and eke resigned all my interest, and possibility of wealth, honour and pleasure wyth other worldly Felicities.

The answer.



For these wordes yett youe by to vnderstande, your byrnes, your wyde, your state, and condicion. You began wyth Confessor, prelding a litle of modesty by confessinge your vnworthynesse. The scholar

scribes

11

inferte

inferre a beheiment suspicion, & lest that your reader should long stand in suspēce, you display your banner and uncover your nakednes. we see finde you a Priest, no more. Of the Catholike church: not a misse if it be true. A Iesuite, as you write Of the Society of Iesus.

You betray your selfe, whē as vnder the faire name of Iesus you haue together with your complices lately found out a sordid order neuer heard of. the space of fiftene hundred and odd yeeres after Christ. Here I am to warne my Brethren and Countrey men, that they take heede they be not deceived by meanes of you, and such as you are, entitling your selves a Priest of the Catholick faith, and for the further aduancement of your credite, to father your fellowship vpon Iesus. we know that wicked men haue companies like to the Church of God: your brethren of the society of Family as some haue a Glorious title, but we find them a detestable sect of Hereticks, of like antiquity with your order. they are not straight way the people of God, which are called the people of God, neyther be they all Israelites as many as are come of Israel, the father. The Arians were Hereticks, yet bragged, that they alone were Catholicks, callinge the true professors, Ambrosians, Athanasians, Iohannis, as you do now call the professors of the Gospel, Lutherans, Zuinglians, Calvinists, &c. Nestorians, & Heretick (Apostate) Theodores, clothed his falsehood with the colour of truth. Ebon

Rom. 9.

Socra,

Theodores,

An answer to a

Epiphanius
ref. 30.

Sozomenus
hist. lib. 6. cap.
38.

Apocalyp. 2.
Iohn. 8.

Ierem. 7.

Galat. 3.

being in opinion a Samaritan, yet sayth Epiphanius, would he be called a Christian. The Turkes coming by lineall descent of Agar the bondwoman, yet sayth Sozomenus, will they be called Saracens of Sara, Abrahams true & lawfull wyfe. The Spirit in the Revelation reporteth of some, how they call themselves Iewes, yet testifieth he, they are the Synagoge of Satan. The Pharisees told Christ, they had Abraham to their father: yet as he smeth Christ, they were of their father the Deuill. Looke vnto your selfe, that ye be not in a wrong bore, for assure your selfe, vnlesse we fynd your doctrine Catholike, wee will not allowe of your title. You beare the cries of y^e simple with mounthing the Church, the Catholicke Church, motherly mother the Church: Not vnlike the bayne gysse of Hypocriticall professors in the time of Ieremie, who had in their mouthes, The Temple of the Lord: The Temple of the Lord, but in their hearts the dwelling of the deuill: you are therein to be aduised with them: trust not in false lying vwords, saying, this is the temple of the Lorde &c. they shall not awaye you. Here you tel vs of your order, a sayze shew without, but a foule shame when the secrecy therof is opened. It is a new order, new masters, new men, new lawes, new leaders, the drinck is anidid knaue, and now he hath put on a new coat: we are forewarned that if an Angell from Heauen should bring vnto vs any other Gospel, any other Christ or christia order, the we haue already reserved, we should thinke him a varlet of false Prophets.

phets (saith Christ) for in my wil come in my name, say-
 ing: I am Christ (or as you say of the society of Iesus) &
 deceiue many: if any say vnto you, here is Christ (in this
 order, or that order) beleue them not. If they saye vnto
 you: behold, he is in the desert (in this Cell or y^e Cell,
 in this rocke or that rocke, in this vale, or that
 vale) goe not after them, or if they say, behold, hee is in
 the secreete closet or inner chamber, (in City, Towne,
 Temple, Chappel, Ile, Aultre, Shyrne &c.) beleue
 them not. And now with your patience, I will
 blaze the armes of your order, the antiquitye of
 your house, the originall of your lyne, & progresse
 of your society, whom your selues call Iesuits, the
 Printer shal play the crier, & publish the same (if ye
 please in our native soyle & sweete countrey of Eng-
 land) to the knowledge of y^e posterity, & yet for more
 indifferency let an other speak for vs both. That
 was (saith Martinus Chēnizius) a certain Souldi-
 er by name Ignatius Layola (as Pantaleon wyrteth)
 Cataber, a spaniard of Biskay who being at y^e siege
 of Pompeiopolis was shot throughe both shankes
 with a Gunne, and returning into his countrey
 made away with that litle which he had, and de-
 termined with himself thēceforth to lead a strait
 and austere kynd of lyfe: and consideringe with
 himself that Learning and knowledge auayled
 much to further his enterpryse & purpose, hee got
 him to Paris, where he studied (as it is reported)
 the space of ten yeres, and linked vnto him, in
 that space, ten associates or companions of his new
 founde order and deuyed trade of life. At the
 tenth

Math 7.
 Math. 24.
 Marc. 13.
 Luc. 21

Martin. Chēn-
 nizius exam.
 concil. Trident
 in præfat.

Patal. Chron
 nograph.

An answer to a

tenth yeares end with his tenn companions he returned into Spayne in the yere of our Lord 1536. The yere followinge, to wit: 1537. they came to Rome, craving the Popes Bul a faculty to goe a pilgrimage to Ierusalem there to visite (as they signified) h^{is} holy places. They toke their boiage to Venice, and then as storyes record, the Turkes warred with the Venetians, and traauylinge was so daungerous, that they were disappointed of theyr iourney. Immediatly they alter theyr mindes and determine to geue them selues to preaching. Whereupon the Popes Legate, ordeined after the Romish manner, and shone Priests, seuen of them, and gaue them licence freely and in all places to preach, to heare confessiō, and to minister the Sacramentes. In the yere 1540. through the help of Cardinal Contarenius they made sute vnto Pope Paulus 3. that, that order of theirs might by his auctority be confirmed. Paulus 3. granted theyr request ratified theyr order, with this prouiso, that the number of theyr society exceeded not 60. This Pope afterwarde beinge geuen to vnderstande how abayleable this order was for the vpholdinge of his kingdome, and the repayinge of the ruinous walles of his pontificall auctority, esteemed of this society as excelleng all others, so that in the yere 1543. he decreed, h^{is} the society of Iesu, should not be tied to any one place of abode, neyther limited to any certayn nūber of brethren. So farre, Mart. Chēnizius. To be short, they preuailed so much h^{is} they got them a place
at

at *Rome*, where (as this Pilgrime cōfesseth) their
 Prouost is alwaies resident, & sendeth abroad his
 Pupills, as I may iustly say to deceaue the peo-
 ple of God. Lastly, after y^e Ignatius, a Cardinal Mo-
 ronijs, had cōsulted together, meanes was found
 that in the yere 1553. there was a Colledge build-
 ed at *Rome* for the trayning vp of youth to goe
 abroad to seduce the Inhabitaunts of the earth.
 Now sit will it please you to behold your Coate.
 The first of your gentry was Ignatius Layola the
 creeple, hee standing vnder Pompeiopolis to wor-
 geues the Pellet out of his tayle: the supporters
 be two Cardinalls: your Crest is a shauē crowne:
 your prerogatiues & royalties (if you may be be-
 leeued) are great: your lyberties reach far, yee
 may go whither ye wil. you beīg such a mā, as ye
 say: Of the Sosciety of Iesus, why hide yee your selfe
 in hucker mucker? why come ye not forth? why
 repayre you not to y^e temple & sit among y^e Doc-
 tors? but as touching your order, I see y^e fulfilled
 which long agoe hath bene foretold to happen in
 the latter dayes, concerning Teachers and Hea-
 rers. Men haue itching eares, endeuoring to pro-
 cure the selues teachers after their fond humors.
 Men are high minded, self willed, louers of them
 selues, being wedde to their owne wayes and
 deuises, leauing y^e law of God, and following af-
 ter the traditions of men. What moued you to
 forsake your natīue Soile, and the famous Uni-
 uersities of *England*, flourishinge with all kinde of
 good literature? the scriptures are in this land

2. Timoth. 3.

2. Timoth. 4.

Math. 15.

C. learned.

An aunswere to a

tectnedly expounded: the fathers alleaged: the coſi-
 cells examined: the hystories deuine, & prophane,
 morall, and naturall, thoroughly perused: & lawes
 Ciuill, Canon, Statute, and temperal diligently
 scanned: iustice is put in vye: and & which cōfir-
 meth the right vsage of all & premises, God hath
 blessed this Land with peace these many yeres.
 Blessed be his name therfore. I hope ye are come
 home to taste wth vs, howe sweete the Lord is. But
 this lōg time you haue neglected al that is said, &
 whereas there are many orders and sects vnder
 Abaddon **King of Locusts** as Möckes, Anachoretēs, E-
 remits, Fryers, Carmelits, the order of Basill, Augustine,
 Benediēt, Dominike, Frauncis, *Ordo Cluniacensium, Grandi-*
montensium, Carthusiensium, Cisterciensium, Clareuallensium,
Præmonstratensium, Camaldulensium, vallisumbrosa, humili-
atorum, Guiselmitarum, seruorum beate Mariae, Sancta Bri-
gitta, Coelestiorum, Canonicoꝝ regularium, montis olineti,
Milicium sancti Iohannis Baptista, Templariorum, Sancta
Mariae Tausonicorū, sancti Iacobi, de Calatrane, milicium le-
su Christi, Milicū Alcantara, de redēptione captiuorū, montē-
sia, sancti Sepulchri, and infinite other Locusts, ha-
 uing their originall, successe, & confirmation, by
 southsaying, coniuring, dreames, visions, fanta-
 sies, lies, illusions and fayned Miracles: you for
 nouelties sake haue found out a newe rule, and &
 loueliest order of all. They had some colour, either
 they fathered their inuention vppon the virgine
 Mary, or vpon some saint. You addict your selfe
 to a maimed souldier, and bringe forth vnto vs
 an haulting religion. It shoulde appeare you re-
 pose therein holines. Deceauē no lōger your self,
 goe not

Psalme, 33.

Apocalyp. 9.

Volaterran.
Anthropolog.
lib. 21.

goe not aboute to delude Gods People, and her
Matesties louing and obedient Subiects. It is
neither the place, nor the habite, that maketh a
man the holier. Gregory sayth: *Si desit spiritus non adin-*
uas locus &c. If the spirit be wanting the place helpech not.
Lot was holy in Sodome, yet sinned he in the Mount. And
that the places gard not the myndes, let our great graund-
father Adam testify for he fell in Paradise. For if the place
could haue succored, Satan had not fallen from Heauen.

Gregor. in
Ezech. lib. 1.
Homil. 9.

The same words in maner hath Ambrose. Jerome
also writeth: *Non sanctorum filij sunt, qui tenent loca san-*
ctorum. They are not the sonnes of Saints which enioy the
rowme of Saints. Chrysostome telleth vs: *Non locus san-*
ctificat hominem, sed homo sanctificat locum, the place ma-
keth not the man holy, but the man maketh the place ho-
ly. Againe. Gregory sayth: *Non loca vel ordines, cre-*
atori nostro nos proximos faciunt. It is not the places nor the
orders that makes vs neerer or more acceptable vnto God
our Creator. It was Symmachus, that poisoned the
streames which you dranch of, where he sayth of
the Pope: *Si desint bona acquisita per meritum, sufficienti-*
qua a loci predecessore praestantur. If there want good things
gotten by his owne Merittes, the good things which
hee hath gotten of his Predecessor are sufficient.

Dist. 40. cap.
Non est.

Chrysost. in
Math. homil.
43.

Dist. 40. cap.
Non loca.

Here the treasor house of the church, and the me-
rite Cell of orders, Munkry, frattr, and societies
is established. In the iudgement of this Pope,
as it also gathered by the glose, Peter hath graunted
his Successours (or essent heredes bonitatis sue) that they
should be heires of his vertue and worthynes. Agayne:
Papa Sanctorum recipit a Cathedra, the Pope receaueth
holmes of his Chayre. In hallowinge the Priestes
vestiments ye say: that thy Priestes wearing this holy
vesture,

Ibidem cap.
Non nos.

Gloss. ad cap.
Non nos.

Gloss. ad cap.
sic nos. dist. 19.

Pontifical. in
benedic. ad
vest. sacerdot.

An aunswere to a

vesture, may deserue to be shielded and defended from all assaults, and temptations of the wicked spirites.

Destilent is that opinion of Thomas of Aquine, who saith that the wearing of Frauncis of Dominickes coble, hath power to remoue sinne, as wel as the sacrament of baptisme. Alphonfus de Castro a Minorit reporteth, that in his hearing, a certayne Thomist preached: VVhosoever forsaketh the iudgment of Thomas of Aquine, must bee taken as suspected of Heresie. Heere is a dilemma. Either put no holinesse therein and so followe no choyce of order: or else put holinesse therein, & therefore according vnto the premises you are iustly to be condemned. This superstitious Opinio of your fantastickall orders, hath be witched not onely meane Personages, but also great Dynces. For Francis. Marques of Mantua, & second of that name, Albertus Pius Dynce of Zengitana lying at Paris, and Christophorus Longolius & great Clerke buried at Padua, charged their executors, to bury the in Sainct Francis Weede. They hoped (sayth the Story) to obtayne Remission of sinne, if they yvere buried in a graye Fryers Coate. It appeareth vnto the world howe shamefull and vile was the romish Religion in those dayes. For men were ledde into that palpable ignorance and blindnes that to bee buried in Munkes, or Fryers Weede was thought inough to bring a man to eternall Lyfe. These your deuised dreames doe nought else, but leade to the Deuill, & damne as many as drinke of your Cuppe.

Chrysol.

Alphonf. ad-
uer. Hæres. lib.
7. cap. 7.

Sleidan. lib.
12.

Jesuites challenge

7.

Chrysestome exclaimeth against you a pour Pharisaicall sects. O the vickednes hereof, (saith he) they will shewe more holines in their apparell, then in the body of Christ &c. that hee, which despayreth in Gods mercy, should put his trust in the gaimet of a man. The auncient countell of Gangra hath decreed: *Si quis virorum putauerit, sancto proposito, id est, continentia conuenire, ut pallio utatur tanquam ex eo iustitiam habiturus &c. Anathema sit.* If any man thinke it agreeable to his holy purpose, to vvit, of cōtinent life, to vveare a cloake, as though therby he vvere to haue righteousness &c. let him be accursed. And loke what is here spoken of the cloke, maye bee vnderstoode of other habits and garments. Many learned and Godly men, from tyme to tyme, haue lamented the miserable state of the Church, seing the infinite number that in shew professe religion, the diuersity of orders, their varing in seruice, their addicting vnto Sapietes, seruinge as it is written, rather the Creature then then the Creator. In this respect the complaynt is made: My people (saith the Lord) haue done two euilles. They haue forsake me the vvell of the vwater of life, and digged them pittes, yea vile and brcken pittes that hold no vwater. Kingdomes haue bene bepestred wth these swarms of locusts, eating the fatte of the earthe, and makinge as it were heauen of this world, Anno. 1279. there was a counsell summoned at Lyons where the pope being present, order was take wth the suppressing of friers and religions mē, that thenceforth there should but onely foure orders be receiued

Cry. of. in
Math. Homil.

Concil. Gan-
grent. cap. 12.

Rom. 1.

Jerome. 2.

An aunswere to a

About the yeare 1392. Henry Crumpe an Irishman wrote a greate volume: *contra religiosos mendicantes*. Richard Fitz Rafe, Archbysshop of Armach, wrote xvi. Bookes, *contra fratres mendicantes*. Innocentius. 3. Decreed: Lest that the ouermuch diuersity of orders in religion, bring great confusion into the church of God, vve straitly forbid, that none henceforth do inuent a newve order: but vwhofoener vill vovve or professe, let him take one of the orders allowved.

I will not presentlye stande longer in recitinge eyther grane fathers, or learned men, who from time to tyme, misliked not onely with the varping orders of Monkery & Fratiye, but also with the wayne and vnconstant heads of the Deupsters and founders therof. Your Cannon law layeth down, what opinio we should take of you & such as you are in so doing: *quisquis cōtemp-
tis hys cum quibus vivit, Lautiora sibi, vel austeriora
pra ceteris indumenta, vel alimenta querit, aut intē-
perans sui, aut supersticiosus est.* VVhofoener dispisinge his ordinary trade of liuing, procureth vnto himselfe beyonde others a more delicate or a more austere kinde of rayment, or diet, he is eyther intemperate or superstitious. Now I come to tender your state and condition where ye say that: yee haue resigned your interest and possibillity of vvealth, honor and pleasure, vvith other vvorldly felicityes. Haue you solde your annuities? but ye made not the buyer priuie vnto your desperate enterpryse. Haue ye done away your possibility: why did ye so? ye might haue bene a byshop: you would make vs peraduenture beleue:
you

De Religios.
domib. capit.
Ne nimia.

Dist. 41. cap.
clericus.

you care not for preferment, no more then Theatinus the Iesuit, who had bowed as well as you, but played the egregious hypocrite, he pleaded poverty, but practised the fillying of the pope. *quam secta* (saith Celius) *postea deseruit, cum quod vendebatur accepisset.* vvlich order he aftervvard forsoke, vvho he had gotten that vvlich he gaped for. Hee founde meanes to be Cardinall, and aftervvard Pope. When he should goe to Rome to be staled in his Pontificalibus, his bretherne the begginge Iesuites asked him whither hee wente, his answere was, as Christ sometymes answered his disciples: vvhitther I go, thither cannot ye come: meaninge that hee went to be Pope, that he would playe the Iesuite no more, & that they should goe a begging aboute the Countrey. Such is the holines of your societie in renouncinge the possibilitie of worldly preferment.

Ioh. Balanus
Anglic. script.
Centur. 8.

Ioh. 12.

The Iesuite.



At the voyce of our generall Prouost vvwhich is to me a vvarrant from Heauen, and an oracle from Christ, I toke my voyage from Prage to Rome where our sayde Father Generall is alvvaye resident, and from Rome to England, as I mighte and would haue gone ioyoullie into anye parte of Christe ndome or heathens hadde I bene ther vvnto assig-
ned.

The Answere.

BY

An aunswere to a



In your words I gather first
your obedience to your gene-
rall Prouost. Secondlye your
affiance and opinion of him
and his auctority, beyng as
ye say: a varrant to you from he-
auen, and an oracle from Christ.

Thirde your pilgrimage fro
Prage to Rome, from Rome to England. Touching
your obedience & tpyng your selfe to that order
& trade of life (beyng an Englishmā) to a forrain
and a straunger (whom yee call your Prouost)
enemy to god, as we fynde by examyninge your
religion, and as it were a sworne aduersarye to
our soueraygne Lady, the Queens maiesty. the
Crowne & Dignity (in y he sedeth such pilgrims
as rebellious skoutes into her Dominions) what
scripture haue ye for your warāt: ye are cōmaun-
ded to geue vnto Caesar that vvhich is due vnto Caesar,
& vnto God, that vvhich is Gods: tribute to vvhō tribute
belongeth: custome to vvhom custome. belongeth: feare
to vvhom feare belongeth, & honor to vvhō honor belo-
geth. Agayne: Feare God, honor the King. Agayne:
Let every Soule be subiect vnto the higher Powvers. Paul
mzaneth not here your subiection eyther to Pope
or Prouost, & so forget your dutye to your Prince.
Will yee bee tried by Peter? be ye subiect (sayth hee)
vnto all manner ordinaunce of men, for the Lordes sake,
vvhether it be vnto the King as vnto the chief head, either
vnto rulers as vnto thē that are sente by him. Here vpon
sayth

Math. 22.
Rom. 13.

1. Pet. 2.
Rom. 13.

1. Pet. 2.

Iesuites challenge.

9

Chrysostome, that the Apostle sheweth, quod ista imperentur omnibus, & Sacerdotibus, & Monachis, non solum secularibus. That these ordinaunces haue authority ouer all, both Priestes, and Moneks, not onely ouer secular, and lay persons. Agayne sayth he, be subiect, (*etiam si Apostolus sis, si Euangelista, si Propheta, siue quisquis sanctorum fueris*) yea if thou bee an Apostle, if thou bee an Euangelist, if thou be a Prophet, yee whosoever thou be, and agayne, least you should thinke this any p̄iudice to Christian order, hee sayth: *Neque enim pietatem, subuerit ista subiectio* neither doth this obedience (to your Prince) ouerthrowe piety or religion. He asketh the question: seeing then thou mayst haue a Prince that commendeth thy well doing, and furthereth thyne affayres, why becomest thou not obedient? lastlye hee p̄uenteth an obiection, which is moste commonlye vsed in the mouthes of Romishe Rebelles, sayinge: I will in no wise heare thee saye, that oftentimes the Prynce abuseth his authority, but beholde thou the goodlines or decency of this ordinaunce, and thou shalt see the great wisdom of him that ordayned it from the beginning. **The Apostle layeth before vs the perill of disobedience saying: They verely which resist, purchase vnto themselues damnation.** Notwithstanding all the p̄misses and the strayct iniunctions of holy Ghost, you haue left your natie soyle, neglected your obedience vnto the truth of Gods woorde, and forgotten your loyalty and subiectiō vnto her Royall maiesty, and her godly proceedings. Do yee not knowe that power, ordināce, and government is of God? the Prynce sitteth in Gods chaire, the prynce beareth not the sword in

Chyfoft in. 13.
Rom. homil.

23.

Ibidem.

Rom. 13.

Rom. 13.

D.

wayne.

An aunswere to a

Exod. 10.
Malach. 1.

vayn. As God is a Ielous God, so he will not haue þ
honor, loue, feare, and seruice due vnto him, done
to any other. Haue you forgotten that euer yee
read of the Ielousy of Princes ouer their Sub-
iects? what is þ pope a friend to Englad? is your
Prouost a fauorier of her maiesty? were your co-
panions her louers? what are you your selfe, w
your patience? be it demaunded? had yee licence
to passe ouer? no w yee are come backe, what o-
bedience do you shew? Let it not grieue you þ I
thus examine your estate. Yee are as you say a
Ieluite, your Prouost and Controller is at Rome.
You are as it may bee gathered become his ser-
uant and sworn subiect. Sainct Paule geueth good
counsaile if ye would follo w it. Yee are bought with
price make not your selues slaues vnto men. Saynt Am-
brose expoundeth þ same: *serui hominum hi sunt, qui*
humanis se subiiciunt superstitionibus. They are the slaues
of men, that make the selues subiect to mens superstitions.
This holp father geueth yet a further light vnto
the Apostles wordes, saying: The Apostle nowe reme-
breth that which he rebuked in the beginning of his Epi-
stle, because they would say: I holde of Paule, another: I
holde of Apollo, and you hold of your Prouost,
hee of the Pope, & the Pope of þ deuill. Alphonsus
de Castro one of your own crew, calleth þ like obe-
dience: *Miseriam seruitutem*, a most vvretched sla-
uery, where some addict them selues to Thomas,
some to Scotus, some to Occam, so that thereof they
are called Thomists, Scotists, Occamists, & you with þ
Turkes, refusing Agar, & chusing Sara, take shorne
so be called Ignatians, of Ignatius your lame leader,
call your

1. Corinth. 7.

Ambrós. in
1. Corinth. 7.

Alphonf.
aduers. heret.
Lib. 1. cap. 7.

call your selues Iesuites, and swere fealty to your
Romish Prouost. The iudgemēt of Alphonsus in
this point is groundēd vpon the Apostle where
he sayth: Paule hath commaunded vs (saith he) to sub-
mit our ynderstanding, but vnto the obedience of Chryst,
not vnto the obedience of men.

Ibidem.

2. Corinth. 10.

Secondly, as touching the oppynion you haue
in your generall, your varrant (as yee say) from
heuen, and Oracle from Christ: Deceauē not your
selfe in trustinge to a rotten staffe. Harken what
Ierome sayth: *Si quis hominem qui sanctus non est,*

Caus. 11. quest.
3. si quis homi-
nem.

sanctum esse crediderit, & deorum iunxerit societati,
christum violat cuius membra sumus. If any mā belieue
that man to be holy, that is not holy, and will ioyne hym
to Gods company, hee doth villany to Christ whose mem-
bers vvee are. He is no Iuppiter Hammon, Dodonzus,
Heliopolitanus, Nicephorius of Mesopotamia, hee is no
Oracle of Apollo in Delphis, Branchida, Larissa, Lycia,
the Ile Delos, nor Daphne & deceaued thousands:
he sits not to geue answeres in the temple of Se-
rapis in Canopus, neyther in the temple of Pasiphae,
neither in y^e tēple of Eleulapius among y^e Pergamits
Narbaca of the Hyrcans, Aridalus of the Trezenians,
Apis in Egypt. All these Oracles are silent & no bo-
onely both yours geue answeres? If the reader
looke that philosophy should peeilde him the cause
of their silence, I referre him to Plutarch who dis-
courseth thereof in his booke: *de Oraculis quæ ab-*
mutuerūt, and agayne in hys booke: *Cur Pythia*
versibus non respondeat amplius.

Plutarch.

But leauing him to his philosophicall conclu-
sions, chrystian Religion directeth vs, and fully

An aunswere to a

resolueth that the power of Gods woorde pre-
 uayled so much, that (as a great light expelling
 Mist and darknes) the mouthes of all wicked
 spirites were stopped, heathen Oracles ceased, &
 in freedde thereof, Satan now sendeth forth Ro-
 mishe spirites, vnder colour of Religion, to car-
 ry away in ignorance as many as will credit
 their lyinge Oracles. Your Prouost is no seer of
 Israell, he is no Samuel vnder the Ephod, hee is no
 Moses on the Mount, hee is no Aaron with Vrim
 and Thummim, hee is no Arke with the Tables of
 God, the rod of Aaron, neyther wyth the golden
 Pot of Manna, that you shoulde put such confi-
 dence in him. We perceauie welinough what hee
 is, one sitting in the synagoge of Satan, and of-
 fering sacrifice in the temple of Antichrist at Rome.
 Moreover you signifie vnto vs that hee is not
 onely your Oracle, but also your warrant from
 heauen. This you barely affirme without war-
 rant of Gods word. This dealing in secreteth a ve-
 hement suspicion, it hath bene Satans practise
 of olde, for the further aduancement of his pur-
 pose. Mercurius gaue the Egyptians lawes, recea-
 ued (as he sayth) of the God Mena: Zamolxis to
 Getz, and Thracians from the Goddesse Vesta: Ly-
 curgus to the Lacedæmonians from Appollo Delphi-
 cus: Solon to the Athenians, Zaleucus to the Locreti-
 ans, Philolaus to the Thebans, Minos to the Cretians
 from Iuppiter: Numa Pompilius had conference w
 the Goddesse Egeria: the Lady Pallas directed the
 Troians: and as Lactantius writeth, Cabyrius & Ma-
 cedoni.

Lactant.
 Diuinar. Instit.
 Lib. I. cap. 15.

Iesuites challenge.

II

cedonians, Vrana the Carthaginians, Faunus & Latines, Saucius the Sabinians, Iuno the Samnites, Venus & Paphites, and all as they would make vs belieue proceeded from some God or Goddesse. The Turke also (as he saith) receaued his Alcoran from heauen. In like sort hath your Prouost his authority from heauen. The Pope deceaued him, he deceaued you, and nowe you goe about to deceaue others. The gift of prophesying in the iudgment of the learned is done awaie: extraordinary calling is either very rare or not at all: working of miracles is ceased and in the iudgment of Chrysostome: If there be any such, it is rather founde amonge the false christians. Wherefore if either your Prouost, or you, haue any warrant from heauen, for the establishing of any such order, bring it forth out of Gods word, or else pee are not to bee belieued. Chrysostome telleth vs flatly: *Antea enim multis modis ostēdebatur quā esset Ecclesia christi & quā Gentilium: nunc autem nullo modo cognoscitur, ualentibus agnoscere quā sit uera ecclesia christi, nisi tantummodo per scripturas.* In times past it was shewed by many wayes which was the church of Christe, and what paganism, but now it is knowne no manner of way, of them that will vnderstande which is the true church of Christe, but only by the scriptures. Your brethren of y^e romish church haue fathered their orders vpon visions, dreames, myracles, and apparitions, and thereby deluded thousandes. Naclerus writeth of Pope Hildebrand called Gregory the seventh, how that lying at the point of death: *Protestatus est corā om-*

Chrysost. in
Math. homil.
49.

Ibidem.

Naclerus.

D iij

nibus

An aunswere to a

*nibus, ut cauerent ab hominibus siue viris siue mulie-
ribus, sub specie religionis, loquentibus visiones sui ca-
pitis, quia per tales ipse seductus.* He made a solempne
protestation before all that were present that they should
take heede of people, whether they men, or whether they wo-
men, that gaue forth the dreames & visions of their owne
brayne, for by such he him selfe had bene deceaued. **Old**
father Gerlon Chaunceler sometimes of Paris cry-
eth out agaynst the abuse of that corrupte tyme
which receiued sectes and orders by dreames &
visions without warrant of gods word. **Frier**
Alphonf. is in a pelting chase with such as geue
credit to mens workes, as if they were Oracles
from aboue, and geue them that honor which is
due vnto the sacred scriptures. *Non enim iuravi-
mus (sayeth hee) in verba hominis, sed in verba dei.*
We haue not voyued the truth of mans word, but of
gods word. Thirdly in this vayne hope and confi-
dence you repose in your fained order, you travel
from countrey to countrey (which is greatly to
be lamented) as ye report your selfe from Prage
to Rome, from Rome to England. I am affraid lest
the story of the wicked spirit in the Gospell, be
fulfilled in you where it is said: **V**When the vn-
cleane spirit is gone out of a man, hee walketh through
dry places, seeking rest and findeth none. Then saith hee;
I will turne agayne into my house from whence I vvete
out, and vwhen he commeth, he findeth it empty, swept,
and garnished. Then goeth he his vvay and taketh vnto
him seuen other spirits vvorse then himself, & vvhen they
are entred in, they dwell there, & the end of that man is
vvorse

John Gerson,

Alphonf.
aduers. Heret.
Lib. I. cap. 7.

Math. 12.
Luke. 11.

worse then the beginning. We haue wandered farre
 and nigh and passed through dry places, as Chrysostom
 Ioh. expoundeth: *homines aridos qui nondum*
pluuia euangelica doctrina susceperunt in se; dry men
 vvhho as yet haue not receiued into their breasts the deawy
 of gods vvorde in the gospel. **You haue visited that**
Romish baby lō, that great citie vvhih beareth rule ouer
 the kings of the earth **You haue beheld her** seuen hills
 Described in the reuelation: I doubt not but you
 shaked hands with Antichrist and swore vnto
 hym obedience (*saluo vestro ordine,* as the manner
 is) vpo the sole of his foote. What neede I repeat
 vnto you the abominations which you haue
 seene, repote them your selfe, tell the truth and
 shame the deuil. *Iohannes Sarisburiensis* sayth: *In*
ecclesiā Romana sedent Scribae et Pharisei. The scribes
 and pharises sit in the church of Rome. **It is a very dry**
soyle, for *Nicolaus Lyra* about 1 two hundred and
 fifty yeres agoe sayd of that **See:** *Ah ecclesia*
Romana, iam diu est, quod recessit gratia. It is longe
 sithence the grace of god is departed from the churche of
 Rome. *Cornelius* bishop of *Bitonto* lamented that the
 clergie of Rome vvas fallen from christ to Antichriste.
Franciscus Petrarcha calleth Rome the vvhore of Ba-
 bylon, the mother of all Idolatry and Fornication, and
 sayth further: that all shame and reuerence is quite de-
 parted from thence. **That it is become a schole of**
error and a temple of heresy. *Iohannes Episcopus Chemen-*
sis one of your own saith: *Eccle Romana nunc est vva-*
go et mammon inferni, ubi diabolus totius auaritie
capitaneus residet.

Chrysost. in. 12
 Math. hom. 30.

Apocalyp. 17

Ioh. Sarisbur.
 in Polycrat.

Lyra in. 2.
 Theil. 2.

Cornel. episc.
 Bitonto in
 Cōcil. Tridēt.

Francis. Petrar.
 arch. Cant. 92.

Ioh. Chemenf.
 Lib. intitul.
 Onus Eccles.
 Cap. 19.

behold

An answer to a

Behold Rome the gulf and Marston of the infer-
nall lake, Where the Deuill head and general or chieftaine
of all auarice is resident. *Agayn: Sedes bestiae, id est eccle-
sia peruersa, est in curia Romana.* The seate of the beast, that
is of the wicked church, is in the court of *Rome*. O misera-
ble *Rome* (saith a bishop of your owne) Which in the time
of our elders hast brought forth the lightes of worthy fa-
thers, but in our daies hast brought forth monstrous dark-
nes, shamefull and slaunderous to the time to come. *Petrus
Babus* saith: *Roma est sentina pessimorum hominum & totius orbis.*
Rome is a sinke of most pestilent varlets, and of the whole
World. *Luther* confesseth: I would not for a great summe
of Money, but that I had seene *Rome*; otherwise I shoulde
haue stood in great feare, least that I had misreported ought
of them. But what I saw that speake I, and testify, and cry
out with *Mantuan*.

In conell.
Rhemē.

Petr. Bembus.

Henric. Petr.
Rebenstock.
in Colloq. &
Medit. &c.
Luth.

Baptist. Man-
tuan.

*Viuerē qui sancte cupitis discedite Roma,
Omnia cum liceant, non licet esse bonum.*

Fly *Rome* all yee that meane a life
in holinesse to leade

Though all yee may, yet bard is this:
the godly way to treade.

Agayne.

Sanctus ager scurris venerabilis ara Cynadis.

Servit: honoranda diuinum Ganymedibus Aedes.

The substance of these later verses is such &
with modesty they may not bee englisht. The
shame I referre to the fauours of the cause, and
the cloggers of the filth. What say you to these re-
portes? The wel of your religion is there, the
pillers of your fapth are at *Rome*, and your selfe
made a Pilgrimage thither. Wee are to take
heede of

heede of popsoned Rayment and rotten Shepe,
least they infect the flocke, and you also warely
to tender your state least that accordinge to the
Stoꝛpe of the Euangelist: the ende be worse (with Math. 12.
you) then the beginninge. The practise of such ad-
uersaries and patrons of the Romishe sect is ve-
ry pernicious. Chrysostome wytteth: *Christianus* Crysoft in
si malus euaserit peior sit quam si fuisset gentilis. A Math. Ho 2
Christian if hee reuolt, proueth worse then if hee vvere mil. 30.
a Gentile, or Heathen. Therefore I am to warne
my Brethren that they take heede of you. Now
I will heare you further.

The Iesuite.

MY charge is free to preach the Gospell, to mini-
ster the Sacraments, to instruct the simple, to re-
forme sinners, to confute errors, and in briebe to
trie all armour spirituall agaynst foule vice and
proude ignorance, wherewith many of my deare Coun-
treymen are abused.

The answer.

NOw ye publish your commission, is
your calling ordinarie or extraordi-
nary? erreame ordinarie, who made
you a Preacher? poure Prouost of
Rome. Are ye a preacher of the Gos-
pell? I pray ye of what Gospel? there haue bene
many heretikes that relected the true gospel (that
is) of Iesus Christ, and deliuered into the world the
Gospels

An answer to a

Euseb. eccle.
hist. lib. 3.
cap. 22. lib. 6.
cap. 37.
Epiphani. lib.
1. Tom 3. hec
ref. 38. 39. 40.

Euseb. eccle.
hist. lib. 3. cap.
24.

Gospels of Peter, Thomas, Mathias, Andrew, and yet would they be counted preachers of the Gospel. Hellesaita had amonge them (as they sayd) a Gospel fallen from Heauen. Sethiani had their Iobezai, the reuelation of Seth, and Abraham. Archontici had their Symphoniam. Cayni, the heretikes of Cayn the murderer, worshipped Iudas the traitor as you do the Pope, and alleaged bys Gospel. The Ebionits had a gospel *secundum Ebraeos*, and yours is *secundum Romanos*. Let as many as feare God, and sincerely embrace the gospel of Iesus Christ, vnder the globe, mantel, or cope of heauen beare witnes, and iudge betwene you and vs, you preach the popes supremacy, canons of Councils, decrees of fathers, constitutions of men, rites and ceremonies, pardons and indulgences, inuocation of Saintes, merits by workes, pilgrimage, purgatorie, masses, diriges, trentalles, images, pictures, reliques, alters, shrines, liues of fayned saintes, false miracles, visions, dreames, fantasies & such other trashes without warrant of gods word, as it appeareth vnto the world in your sermons, and Romish postilles, and in fine ye are iustly to bee charged, as companions of the Pharises, that ye let light by the gospel of Iesus Christ, that ye forsake the law and follow after the traditions of men. Vnto the Pharises farre worse then the heathen Iobusits, a fitter name for you then Iesuits, it is said: In vaine do they seue mee, while they teach such doctrines as are nothing but the commandements of men. What sacraments do ye minister?

the

the church of God receiveth two: numero paucis
suma, of the smallest number (as Augustine wyseth)
 which are: *baptismus trinitatis nomine consecratus &*
communicatio corporis & sanguinis ipsius. Baptisme, hal-
 lowed in the name of the Holy Trinity, and the commu-
 nicating of his blessed bodie and bloud, figured in the
 old testament by the circumcision and the pascal
 lambe. But you of your own braine, haue added
 thereunto syue more, such is your dealing. Are ye
 an instructor of the simple: and yet at the first iumpe,
 ye take the lord's of the counsel in hand: you would
 haue to your audience not onely their honours,
 but the doctors, maisters, and chofe men of both
 vniuersities. Are ye come to reforme sinners? Why
 turne ye not your face to the fountayne of your
 religion, where the water is troubled, muddye, &
 noysome, I meane the synagoge of Rome, full of
 deformities? As for this realme of England (the
 Lord of hostes be prayed therefore) gods word
 is here plated, we haue a gracious prince (whose
 life God blesse and longe continue) our supreme
 head next & immediatly vnder god: her maiesty
 hath counsaillers that be noble, wise, vertuous, &
 learned: we haue flourishing vniuersities & scholes
 of learning of great fame: we haue good magi-
 strates, and good government, and godly lawes
 established: Antichrist of Rome is abandoned: ido-
 latry and superstition rooted out: the breggs & filth
 of heresies detested and abhorred: every one in
 his calling with al endeuer seruing god, obeying
 his Prince and embracing brotherly loue, and

August, ad
 Ianuar, epist,
 118.

An aunswere to a

now are ye come to be a reformer? I vehemently suspect your dealing. We haue a president of the late hypocriticall practise of your brother Theatinus the Iesuite. He pretended reformation in the church of Rome, as you do here in England, and wrote on to Paulus the third a booke (as Vergerius saith) *de emendanda Ecclesia*. Although (saith he) he reformed it nothinge at all. Luther professed of the reformation, then wished & pretended by the Pope and his Cardinals. (I meane at the late Council of Trent) by the picture which was set before his booke as an argument of their doings. For (saith *Sleidan*) the bishop was placed in an high seate and certaine Cardinals standing about him, which with Foxes tayles tied to staues like besomes swept al things vp side dovne. This Theatinus aforesaid hauing gotten vnto himself therby some credit, crept on so fast, that he attained vnto the papacie, and being Pope looke what he had preached against before, that he practised himselfe. This was the first of your worthies, and the famousst of your order, such examples we haue of your pretended reformation. Are ye a confuter of errors? They are infinite in the church of Rome. What a number of Popes haue bene heretikes, schismatikes, blasphemers of God, & polluters of peters chaire? are ye come to England to confute errors? Why turne ye not to them that disobey their prince, thrusting in forreyne power, gaping after the Pope and the fleshpots of Aegypt? Why turne ye not to your countrymen here, that will not repayre to the church, to heare

Peter Paulus
verger. citat. a
balæo. Anglic,
script. Centur.
8.

Sleidan
lib. 12.

to here Gods word and deuyne seruice, that will
not be partakers of the blessed communion, that
mislike with her maiesties proceedings, that se-
cretly conspyre, that practise treason, conturging,
calculating, souldoying, sorcery, and witchcraft,
with other abhominable dealings: reforme
first your selfe, then confute these errors, and you
shal do God good seruice, and great commodity
to your nation countrey. Are ye a trier of all armor
spirituall, and a deliuerer of your Countymen: a pro-
per Champion, your skill therein, & the proufe ther-
of will appeare in your practise, but I am nowe
to deale with you an other way. He thinks the
liberty of your society, and the ranging abroad
of your brethren semeth contrary to good order,
& the course of your owne canon law. Africa in
the time of S. Augustine hath bene besetted with
two sortes of heretikes, Donatists, and manducing
Circumcellions, passing fro Affrike to Rome, from
Rome to Affrik, as you do from Englad to Rome, &
from Rome to England. There was a grievous
cōplaint made vnto the counsell of Calcedon, &
gaynst religious men that passed from cite to
city, as you do: *et perturbationes paci ecclesiasticæ
inferrebāt; & diuersorum domos corrumpebant*, and dis-
turbed the quiet estate or peace of the Church, & corrup-
ted the houses of diuers men. when complaynt was
made vnto Pope Pelagius, of Probinus, Milanus, &
Probinianus, who leauing their cloister, soltered a-
bout, he charged Iohn the gouernor of that regio
to banish them the soyle, & you may thinke yee

Aug. 17. de
concordia
Aug. 17. de
concordia
Aug. 17. de
concordia
Aug. 17. de
concordia

Aug. 17. de
concordia
Aug. 17. de
concordia
Aug. 17. de
concordia
Aug. 17. de
concordia

Causa 18.
quest. 1. quid.

Ibidem cap.
probinum.

An aunswere to a

spede wel, if so ye cā escape. The councel of Calcedon, and the councel of Antioch haue decreed, and S. Augustine like wyle requesteth his colleags the bishops about him, to receiue no priest without testimoniall and commendatoye letters. Also touching *Transmarinos*: that is such as passe ouer sea, it is decreed: that they be not receiued without the testimonies of fīue bishops at least, and that vnder their handes and seales, the reason therof is, therby to shonne the Maniches, and such as were rebaptized with other Heretikes, which thrust theselues into y church (as you do now) vnder the name of Catholicke priestes. now sit where is your passport, and the testimoniall of your soundnes in religion: your law saith no priest is to be receiued without his letters of orders. shew them if ye haue any. your law maketh mention of your Pole sa bee worne on both shoulders, as token of aduersity and prosperity, and shauer it to woe in token of the kingdome which is hoped in Christ. Let vs see the character of your order, that consequently we may bee the better acquainted with your person. The order of the Church is that none do preach vnlesse he be orderly called, licensed, and sufficiently authorized therunto. This custome beganne of olde, because of Arius the heretike, who beyng but an inferior priest, presumed to reprehend the manner of Alexander Bishop of Alexandria, his expounding of scriptures and to preache errors himselfe, beyng not therunto licenced. If ye be

a pres

Dist. 71. cap.
extraneo

Cap. hortamur
Cap nullum.
dist. seq. dist. 98
per tot.

Canfa 2. quest.
1. legum.

Dist 23. eccle-
siastica.
Canfa 12.
quest. 1. dno.

q. nobil
mundo

a preacher, bring forth your licence, and consider
 with your selfe whether your prouost of Rome ca-
 licere preachers in England. The liberties of your
 priesthode (by your owne confession) stretch not
 only to preach but also to minister & sacramenta
 I hope yee will iustify the whole by your owne
 law. hee that is thome Priest by your owne de-
 crees, first must haue a title, to wit. he must be in-
 titled to some proper place, cure, or livinge with-
 out langinge Circumcellion wyle abroad. I
 will not here stand to distinguish of titles. The
 counicel of Calcedon hath decreede, *Neminem ab-*
solute iubemus ordinari presbyterum, neque diaconu,
neque quēlibet in ecclesiastica ordinatione constitutu,
nisi manifeste in ecclesia, siue claustris, siue possessionis,
aut in martyrio, aut in monasterio, hic qui ordinatur,
mereatur ordinationis publicæ vocabulum, eos au-
tem qui absolute ordinantur, decreuit Sancta Syno-
dos, vacuam habere manus impositionem & nullum
talē factum valere ad iniuriā ipsius qui eū ordinauit,
 vve commaund that none bee made priest absolutelye
 (as your order is) neither deacon, neither anye other
 wwithin Ecclesiasticall orders, yntesse that manifestly in
 the Church eyther of citie, or of parsonye, or in the
 martyrie, or in the moasterie, he which is ordred by pub-
 lickly intituled. as touching the y are absolutely ordred, the
 Holy Synod hath decreed, that their laying on of handes
 bee voyde, and that no suche acte henceforth should be
 of force to the reproch of him that ordred such a one. A
 gayne, y couerthimoned at Placētia, by pope Vi-
 ba hath cōtrary to your order established, as Gra-
 tian the Rapsodist hath alleaged, saying; *factorū*

Dist. 69, nemi-
nem.

sanctorum.

Causa. 21.
quest. 1.
Clericus.

Causa. 16.
quest. 1.
cap. adijcimus.

*canonū statutis, cōsona sactiōne decernimus ut sine ti-
tulo facta ordinatio irrita habeatur, & in qua eccle-
sia quilibet intulatus est, in ea perpetuo perseueret.*

According vnto the rules of holy canons vvith like con-
sent vve decree, that the ordering of priestes vvithout title
be voyd, and that euery one continually be resident in the
church vvhere he is intitled. Againe: *Nusquisque secun-
dū Apostolica vocem in quo vocatus est, in hoc de-
bet manere & in vna locari ecclesia.* Euery one accor-
ding vnto the saying of the Apostle, must abide vvhere-
in he is called, and be placed in one Church. The reaso-
of this title, is that euery priest should haue som-
what to sticke vnto, if it pleased god to visit him
vvith infirmity or blindnes, that he became not a
burthen vnto the church: the which in my sim-
ple opinion you should deeply consider. For if
God layd blindnes vpon you who should leade
you out of the land. Secondly the ecclesiasticall
law forbiddeth one bishop to intermedle vvith an
others diocese, one past or may not buy himself
vvith an others flocke, one vicar or curat may
not examine an others charge, and are ye come
from your prouost in Rome to play the priest and
the preacher here in England vvithout orderly ad-
mission: your law sayth: *nulli sacerdotum licet alte-
rius parochianum ligare vel soluere.* It is not lawfull
for any priest to bynd or loose (that is to excommu-
nicate or absolve) an others parishioner. The suc-
cent ecclesiasticall histories doe record the greate
vvharlburly at Constantinople betweene Chryso-
stome and Epiphanius, and all about the breach of
the

the breach of the canons of the Church in this be-
halfe not obserued; when as Epiphanius bishop of
Cōstantia in Cyprus, encroched vpon & iurisdiction
of Chrysostome archbishop of Constantinople. Epi-
phanius in the name of Chrysostome is thus char-
ged: *Multa contra canones agit Epiphani: primum*
quod ministros ecclesie ordinat in ecclesijs qua sunt in
mea diocesi: deinde quod antequam erat tibi a me po-
testas permissa, tua ipsius autoritate sacra mysteria ce-
lebraſti: contra cum eras a me inuitatus renuisti, ac
rurſus iam tibi, ipse facis potestatem. Thou doest many
things o Epiphanius contrary to the canons of the chur-
ch: first in that thou madest Ministers in the Churches
vvhich are vvithin my diocesse: secondly in that before I
had licensed thee, of thine ovyne authority, thou hast cele-
brated the holy mysteries: of the other side, vvhen I offered
thee curtesy, thou didest refuse it, and now again of thine
ovvne head, thou giest authority to thy selfe. **The con-**
clusion directed vnto him. I referre presently to
yon to consider of. *Vide igitur ne sit tumultus ob eam*
causam in populo oboritur, periculum inde in tuum ipse
ut caput redundet. Take heede therefore, least therof rise
any tumult amonge the people, and the perill or daun-
ger therence light vpon thine ovyne pate. Take vs
all the behauiour of Epiphanius, for saith the story:
qua cum Epiphanius audiuisset, perculsus metu decedit
ab ecclesia. Vvhych thynges vvhen Epiphanius had
heard, he was stricken vvith feare, and departed oute of
the church. I would vvith here that ye learned witt
of Epiphanius.

Socrat.eccle,
hist.lib.6.
cap.11.13.

Epiphanius
in libro
de
vitijs
et
vitijs
et
vitijs
et
vitijs

f.

The

An aunswere to

The Iesuite.

4.



Neuer had minde and I am straitly forbidden by our sayd Father that sent mee to deale in any respect with matters of state or pollicy of this realm: alme as thinges appertayning not to my vocation, and from which I doe gladly restryne and sequester my thoughtes.

The aunswere.



If you bee wisse holde you there. But yet I feare mee they are but wordes full of falsehoode and deceit, where one thinge is sayde in word, and the contrary founde in practise and in deede. In religion I take you for a Romanist, a fauor of y^e Pope, & a further of his practises. Hee hath set y^e mother against her owne sonne, the sonne to take armout against his owne father, the Subject agaynst the Prince, and the Princes together at mortall warres. Hee hath depoled Kyngs & Emperours, hee translated Empires, hee readeys vpoⁿ Princes neckes, hee takes Scepters and Crownes fro^m Kyngs heads, and trāpleth them vnder foote, he taketh fro^m others y^e which is their right, & getteth away y^e which is none of his owne: the late enterprise in Ireland is a witnes of part thereof. Either renounce the Pope & these his wicked dealings, or confesse your selfe a dissembler. But you will say yee come as a priuate man, to cōferre in matters of

Sigebert.
Abbas vsper-
gent.
Antonin.
Platina.
Sabellicus.

ters of religion, to preach, to teach, and to dispute, you wish the Prynce would geue yee the eare, you craue & Couisaile to be attentiu, & maisters, Doctors and chosen men of both Vniuersities, you call for your auditors what would yee entreat of, without impairing of the state: what discourse will yee vse woutt prejudice to the gouernment? what Religion would yee establishe without derogatio to the Lawes of þe Realme & pollicie of the Land? If yee perswade her Maiesties loyng Subjects to a mislikinge of þe Religion receaued, you cause Schisme, Tumult, conspiracy, and Rebellion: if yee pleade the Popes supremacie, it is the Pryce of your heade: if yee deface the truthe of the Gospell preached here in England, you wilbe founde a blasphemers of God, and an enemy of his worde. Nowe I would heare what message yee can bringe wythout intermedling with matters of state and pollicie. If yee haue found beyond the Seas a platforme for gouernment which you thinke expedient to bee established in this Realme in matters Ciuill and Temperall, yee may attend vpon the Parliament, and exhibite it to the body of þe Realme. But you tell mee yee are a Priest, then it appertaynes not to your profession to intermedle w such affaires. And to conclude, though yee promyse neuer so fayre, not to deale in matters of state and pollicy, belieue yee who list. Your profession is not to be credited, the practises of Rome are known, too too well.

The Iesuite.

5.



Aske to the glory of God with al humility & vnder your correctiō three sorts of indifferēt audience. The first before your honors wherein I would discourse of Religion so farre as is the cōmon wealth of your Nobilities: The second, whereof I make more accompt, before the Doctors, Maisters, and chosen men of both Vniuersities, wherein I vndertake to vowe the fayth of our Catholike church, by proofes inuincible, scriptures, counsell, fathers, hystories, naturall & morall reasons. The thirde by the force of the lawe spirituall, and temperall. Wherein I will iustifie the same fayth by the common wisdom of the lawes standing in force, and practised.

The answer.

Nowe you craue patience, yee pleade humility, and pretend the glory of God. You craue audience and them indifferēt. nō yll no meauer please you then the Lordes of the counsaile, no baser then Doctors, and Maisters, & chosen men.

I perceauē *Aquila non capit Muscas.* Fly lowe or else your humility wilbe taken for hypocrisie. You say yee will vndertake to vowe y fayth
(as you

(as you wille) of our Catholike church your words
seeme to inferre a certaine singularity. Haue yee
a Catholike church of your own? you are decea-
ued if yee take Rome for the Catholike church. In
the iudgement of all the learned and godly, the
Catholike church is dispersed ouer the face of
Earth, not tyed, neyther vnited, to any proper
place, or person. The Councell of Nice comitted of
olde the charge of the Catholike church, to three
principall Patriarkes, Rome, Alexandria, An-
tioch, and after wards came in Constantinople. Ni-
lus sayth: For as much as certaine countreyes are limited
to the Church of Rome, certeine to the Bishop of Alexan-
dria, and certeine to the Bishop of Constantinople, they are
now no more vnder him, then hee vnder them.

de la Roche
. 11. 902

Nilus de pri-
mat. Rom.
Pontific.

Athanasius sayth: *Roma est Metropolis Romanæ
Ditionis*. Rome is the Mother church (not of the whole
worlde, but) of the Prouince of Rome. I will not
speake of England, Ireland, Scotland, Fraunce, Denmark,
Polonia, Suecia, Bohemia, the noble States & Com-
monweales of Germany, Heluetia, Prussia, Russia, Lituania,
Pomerania, Austria, Rhetia, Vallis Tellina, &c where the
Gospell flourisheth: but is your church the mother
church & hath your Pope gouernemēt & iurisdic-
tion ouer the Churches in Asia, and Affricke? It is
well known that there is Christianity in Asia,
Affricke, Armenia, Ethiopia, Cyprus, Constantinople,
Bassa, Buola, wpth other places where the Pope
dareth not once peepe, for all his Pontificalltye
at Rome.

Athanas.

David Cytiz:
us in Apoca-
lyps.
Ioh. Manlius
Collectan.
Henric. Petr.
Rebenstock.
In Colloq. et
medit. Luth.

And in

An aunswere to a

Irenæus. lib. 3.
cap. 11.

August. de
vinitate eccle.
cap. 3.

And in respect of all christian assemblies and faithfull members wheresoever, the church is called Catholick, that is vniuersal, so þ your church and all churches are to be knowen & tried, not by your erring counsels, canons, constitutions, decrees, and gloses, but by þ worde of GOD which is the touchstone of truth. Therfore Irenæus saith: *columna & firmamentum ecclesia est euangelium & spiritus vita.* The pillar and buttresse of the church is the gospel and the spirite of life. Augustine saith vnto þ Donatists: *Sunt certe libri dominici, quorum auctoritati vtrig. consentimus, vtrig. credimus, vtrig. seruimus: ibi quæramus ecclesiā, ibi discutiā^r causam nostrā.* There are verely bookes of our lord, vnto the authority vwhereof eche part agreeth, ech part beleeueth and ech parte regardeth, there let vs seeke for the church and thereby let vs examine and try our matters. This I thought good here to note lest the reader should be caried away wth the bare name of Your catholike Church. But as touching your flozshe in repeating the names of scriptures, Councils, fathers, histories, naturall & morall reasons, lawes spiritual and temporall whome you call proufs inuincible, it maketh a fayre shewe to bleare the eyes of the simple, contayning in it no substance at al. So haue Piggius, Eckius, Staphilus, Hosius, Harding, Saunders, Dorman and Raskall bragged of heretofore, and bringe examyned were found contrary. Haue ye red more the all your predecessors and Companions haue? or haue ye found new scriptures, new counsellcs, new fathers, new histories, new reasons, new lawes.

laues, at the erection of your new order: of
 your company they were that to face and boul-
 ster out a bad matter found out new petye doc-
 tors, Abdias, Amphilochnus, Clemens, Hyppolitus, Ie-
 ontius & such others. It should appeare you haue
 some good lyking in your selfe, you haue forgot-
 ten the counterbuffs whych quayed the haucie
 myndes of your complites, your bookes are an-
 swered, your fathers, counsell, and histories are
 examined, & truth apertly hath bene layed before
 you. There passeth not a scrole from your listes
 but is fully perused and returned vnto you,
 leaue of bragging in wordes, shewe forth sub-
 staunce in deede, and know ye for certaintie there
 shall neyther autority nor reason escape neyther
 passe our handes unsatisfied.

The Iesuite.



Vould be loth to speake any thing that
 might sould of any insolent bragge or chal-
 lenge, specially being now as a deade man
 vnder this world and vwillig to casto my
 head vnder euery mans fecte and to kyll
 the ground they tread vpon. Yet haue I such courage in ad-
 uauncing the maiesty of Iesus my kinge, and such assiaunce
 in his gracious fauour, and such assurance in my canse, and
 my euidēce so impugnable (that because I know perfectly)
 none of the protestantes, nor all the protestantes lying,
 nor any sect of our aduerfaries, how so euer they fray men
 downe in theyr pulpits, and ouerrule them in their kynge-
 dome of Gramarrians and vnlearned eares, can maintayne
 their doctrine in disputation. I am to sue most humbly and
 instantly for the combat wth them, and euery of them.

The

An aunswere to a

The Aunswere.



Et agayne I see there is much a doe with you. Hee are a losse in bragging, and boasting, then sodely downe yee fall into a bayne of hypocrisy. Agayne yee skippe and mount into the Skyes, displaying your Banner of defiance to all the Protestants living, and like a lolly Champion yee challenge the Combat. I marvell that one, being (as you say yee are) a dead man, willing to cast his head vnder euery mans foote, and to kisse the ground they tread vpon, can play such pageants. Nowe yee shewe your selfe a disciple of Ignatius the maymed soldier, as it were one begging, coming from the warres: or rather mee thinkes you play Skoggan, with the King: or yee repress (as Sozomenus writeth) the Story of the Beggars which went about to deceaue Epiphanius. The one being wel begged, the other lay downe and fained himselfe dead, when the Bishop had done his deuotion & passed by, the counterfeite dead man was stirred, and hee was found dead in deede. Deale not w your countrey men in iest. I feare mee in fayth, you will be found dead in earnest. Of Ecebolius & Sophist of Constantinople it is written, that in the time of Constantius he was hot in religion, in the time of Iulian, colde: agayne in the daies of Iouinian, earnest. And in the le his changes he would prostrate him selfe at the church Doirche, saying: *me quasi salem in spidum pedibus conculcare*: tread vpon mee, or trample mee vnder foote as vnlawry Salt.

The Pope

Sozome, eccl.
Hist. lib. 7.
Cap. 26.

Socrat. eccl.
Hist. lib. 3.
Cap. 11.

The Pope who is accepted amongst your professors as prince of Prelats, head of the Church, gods lieutenant on earth, christ's vicar generall, wytteth him selfe: the seruant of seruants. Your docter Bonner sayd sometimes of him (and as I hope your eyes wilbe opened to see the same)

In prefac. ad lib. Stephan. Gard. de vera. obed.

Notwithstanding the pope be a very rauening vvolfe in sheepes clothing, yet he calleth him selfe the seruante of

seruants. In him is the saying of Irenaeus, founde true: *Antichristus cum sit seruus, tamen adorari vult*

Irenaeus lib. 5

ut deus. Antichrist being but a seruant, yet wil be wor

shipped as god. The aungel enfourmeth Vguentinus

Vguentini Monach. lib. 5. vision.

the monke, in a vision of the Romish prestes, saying: *In quibusdam videtur cervicis inflexio, sed non de-*

ponitur in eis cordis erectio. In certene religious per

sonnes, Douking or bowing of the necke is seene, but in

them the lifting vp of the heart is not laid dovne. Now

we do ye see your selfe. Behold ye are againe in the

clouds with your courage, affiance, assurance, per

fect knowvledge, euidence impugnable against al pite

stances lyuing, such an other Champion was Goliath

1. Reg. 17. 7.

the great bastard of the Philistines. Als Ioly a Cham

pion as ye are, take heede ye ouermatch not your

selfe. There happely may meete you a simple cu

rate who with the flinge of Dauids confidence &

the stone of gods word, may peatce your Lyons

Ruffin. eccl. hist. lib. 1. ca. 34.

pelt, and ouerturne you with al the Bombast of

your Romish religion. Ruffinus reporteth of the

lyke brag made at the councel of Nice by a subtil phi

losopher who set himselfe against all the bishops

there.

An aunswere to a

there, where a seely poore Christian, the simplest
of all the number toke him in hand, so that in the
end, this Bragger (sayth the story) *ita obstupescit ut*
virtute dictorum, mutus ad omnia, hoc solum potuit
respondere, ita sibi videri, nec aliud verum esse, quam
quod dixerat, vvas so astonied vvith the force of those
things that vvere spoken, he had not a vvord, this onely
could he ansvveare, that it semed so vnto him, and that
there vvas no other truethe then the christian had spoken.
And now to consider of youre challenge, I saye
vnto you, if there were no wpsler then my selfe,
you should be disputed withall, as long as yee
were able to turne your tounge in your mouth.
y^e ye conforme your selfe (otherwyle I am not
to bolden you) and become a ciuil subiecte, and a
student in any of the Uniuersities within her
maiesties Dominions, as ye know the manner,
the Scholes are open, let bp your questions,
appoint the day, let euery thing be don in order,
I yee shalbe disputed withall. Or if vnto the wise
and discrete this way seeme not best, take your
penne, call your fyue senses and wittes togea-
ther, alleage what ye can, ye shal be aunswered.
And whereas ye charge vs that: vve fraye men in
our pulpittes, ouerrule them in our Kingdome of Gram-
marians and vnlearned cares, we are no bugges, the
Dope with his pupples is hee that frayeth men
vvith the terrour of the Lions pelt. much like Xerxes
king of Persia, who hauing brought ouer his huge
army into Grecia, sent his letters of defiance vnto
the great mount Athos in Macedonia, commaun-
ding

Denge him to stande still, not to stirre a foote,
 not to worke any displeasure, ether to him or his
 army vpon payne of his high indignation. For
 Pope, with as good discretion sendeth out hys
 preceptes, and princely summons, to commaund
 Angells, Archangells, all the powers of heaue,
 to goe, to fetch, to carry at hys will. Antoninus
 Archbishop of Florence setteth forth the bugge
 where he wyrteth: *Potestas papa maior est omni a-*
lia creata, post potestatem christi, aliquo modo exten-
dens se ad caelestia, terrestria & infernalium, ut de eo
possit illud verificari, dictum de christo in psalmis: om-
nia subiecisti sub pedibus eius. The popes powver is grea-
 ter the any other powver, that god euer made after christ,
 after a sort stretching it self to things in heauen, earth, and
 hell, so that of him the vwords may bee verified vvhich
 the prophet Dauid spake of christ, in the psalmes: thou
 haste made all thinges subiecte vnder his feete. Here
 is the bugge that fraileth and amazeth the hartes
 of the simple by cutting with bell booke, and can-
 dle. The histories record that when Gregory the .7.
 had cursed the emperour Henry .3. the Princes of
 Almayne hearing the popes thunderbolt wente a-
 bout to chosse an other emperour. and again whe
 he came to be reconeyde to the Pope, not one of
 his nobilitie durst accompany him. Moreover
 when Calixtus .2. required Henry .5. to surreder vn-
 to the Pope, and his successors the inuestyng of
 bishops, the princes of Germany trembling at the
 Popes banning and cursyng perswade him to
 yeelde.

Anton. summe
 Part. 3. tit. 22.
 cap. 5 ante. 5.

An aunswere to, a

I will not presently trouble the reader with the words and forme of þe Diuells pater noster, and the Popes blacke sanctus. But now God bee praised the Masse may let by and do none in the Lyons skinne with more ease and lesse fetter, for hee is stript of his counterfainte weede and now appeareth as hee is. It pleaseth you lastly to terme our ^{the kingdome of} Grammarrians & our auditors vnlearned eares. As for the teachers ioyne whē yee will, you shall finde such as shal aunswere all the wandring Iesuities of your order, not onely in humanity which yee call Gammar, but in any the lyberall sciences or noble faculties, with good skill and knowledge in the learned languages flourishing at this day in þe famous Universities of Oxenford and Cambridge. Our auditors whom your predecessors in that your Romishe profession and companions haue heretofore termed Digges, & sworne and now yee call vnlearned eares (be it spoken to the glory of God, and the comfort of their fellowe Brethren in Christe) are so instructed in Gods worde, and so trayned vp in Religion, that many of them being but laye men are able not onely to confirme their owne doctrine, and sayth with sufficient proofes and allegations out of holy Scripture, but also to confute your errors and superstition & blanke in their language the greatest bragger of your
Society.

The

The Iesuite.



And because it hath pleased God to enrich the
 Queene my souerayne Lady with noble gifts
 of nature and princely education: I doe verely
 trust, that (if her highnes would vouchsafe in
 her Royall person to heare and geue good attention to such
 a conference as in the secōd part of my Articles I haue mē-
 cioned and requested, or to a fewe Sermons wythin her or
 your hearing I am to vtter) such manyfest and fayre light
 by good methode and playne dealing: as may be cast vpon
 these cōtrouersies, that possible her zeale of truth and loue
 of her people shall encline her noble grace to disfauore frō
 proceeding hurtfull to the Realme and procure towardes
 vs oppressed more equity.

7.

The aunswere.



The summe of this your seuenth di-
 uision is cōtained in a wish, wher
 you not onely desire the presence
 of the nobility & Lords of y^e coun-
 saile, but also her Royall Maiesty
 to geue attention vnto your prea-
 ching & moreouer p^rehope y^e by cūning methode,
 G. iij. and

An aunswere to a

and playne dealing (as yee say) beyng cast (as if
were a mist) vpon these controuersies. yea & ye
doubt not but ye shal be able to do som good, &c.
Princes sittig in thrones of great maiesty haue
not to harkē vnto each pilgrims sute, their affai-
res beyng great & causes waighly, neither is it
expedient y^e euery sorte of priuate persons should
haue accesse vnto their presence, neyther that
their sacred eares, should bee abused with the
hearyng of such trasse as commonly such pedlers
(as you are), doe bring in their packages & fardels
from Rome. The Lordes, her maiesties most ho-
norable counsel, the nobles, pieres, and state of
the realme, beyng mē of greate wisdomē, lear-
nyng, zeale, and Godly religiō, busily occupied
in theyr seuerall callynge, prudently governing
vnder her highnes, and ministringe vnto her
maiesty (by direction of the spirite of wisdomē
receyued from aboue) holysome aduysē and coun-
saile, are not to be troubled with hearing of any
such message, as yee bringe from the prouost of
your order, vnlesse you wil minister occasion vnto
them to examine you of your loyalty and sub-
jection vnto her royal maiesty, and Godly pro-
ceedinges. Lastly discretion & wisdomē in mine
opinion are to direct you not to attempt in opē
audience (in y^e hearyng of the lay and common
sort of people) the publishinge of anye deuysē, dis-
course or doctryne that is not agreeable with the
word of God, that is not alreadye established,
that is repugnant vnto her Maiesties proce-
dings.

dinges. The maner of old and the vs receiued
in the Church hath bene, that none vnlicensed,
vneramined, vntried, and vnknown, shoulde
be permitted to preache, neyther in open assem-
blies to set any doctrine abroad, that is not recea-
ued. Any hereticke, be hee an Arrian, Macedonian,
Eunomian, Nestorian, Pelagian, Libertine, Anabaptist,
or of the Family of Loue, may be a suter as ye are,
but whether you are any of the aforesayde is to
be permitted to discourse in open audience, I re-
ferre it to the wyle to consider of. I know not
what fauor in the premisses ye shall obtayne, as
for myne owne part, I submit herein my cen-
sure to the learned, wyle, and pollicyke magi-
strates, and superiours. Loke to whom yee haue
made your suite and petition, they are in this
poynt further to resolute you. What diuinitie is
may sone be layde downe, for there is here no
greate occasyon ministred of discourse or an-
swere.

The Iesuite.



Moreouer I doubt not but you her highnes
counsaile beyng of such wisdom and dis-
cretion in cases most important, when you
shall haue hearde these questions of religi-
on opened faythfully, which many tymes
of our aduersaries are hudled vp and confounded, will see
vpon what substantiall ground our catholick fayth is buil-
ded, and how feble that syde is which by sway of the time
preuay-

A'n aunswere to a

preuayleth agaynst vs, and so at the last for your owne soules and for many thousandes that depende vpon your gouernement, will discountenance error when it is bewrayed and harken to those which wold willingly spende the best blood in theyr bodyes for your saluation. Many innocent hands are lyft to heauen for you daily and hourelly by the English students whose posterity shall neuer dye. Which beyonde the seas gathering vertue and sufficyent knowledge for their purpose are determined neuer to giue you ouer, but either to winne you heauen or to die vppon your pikes. As touching our society be it knowē vnto you that we haue a league all the Iesuits in the worlde whose succession and multitude must ouerreach the practise of England, chearefully to carry the crosse which god shall lay vppon vs and neuer to dispayre your recouerye whiles we haue a man left to enioy your tyburne, or to be racked vvyth your torments or to bee consumed with your prisons. The expence is reckoned the enterpryse is begun it is of god it cannot be withstoode, so the fayth was planted so it must be restored.

The Aunswere.

You are still in hope of good successe. No doubt their honours will yeld credit vnto that whych is faythfully deliuered accordyng vnto Gods worde. but where ye charge vs with huddling bp and confounding of questions in diuinity and matters in controuersie I
refuse

returne y^e same vnto you and the same to light
 vpon their faces that deserue it. Your complices
 of the Romish religion haue defended your holpe-
 water by the example of Elizzas and by the words
 of the prophet Ezechiel: your pardons by the pro-
 phet Esay: your images by the Cherubins and bra-
 sen serpent: your seven sacraments by the seven
 seales, seven trumpets, seven starres, seven gol-
 den candelstickes, seven eyes: your seruice in an
 vknown language without translating of y^e
 scriptures into y^e vulgare tongue by that which
 Peter reporteth that there are some things harde
 to be vnderstood in Paule: your bowed pilgrima-
 ge by that where it is commaunded, that none
 putting hys hand to the plough must looke back
 ward: your eleuatiō in the sacrament by the sto-
 ry of Lazarus, where it is sayd that Christ lyfted
 vp his eyes: your superiority of y^e church of Rome
 by the words of our sauiour vnto Peter, thou arte
 Peter & vpon this rocke (our sauiour meaning hys
 faith, no say you, vppon the Sea of Rome) I vwill
 builde my Church: your right of both swordes by
 the answer of Peter in the garden, behold here are
 two swordes: your popes primacye about the em-
 perour, by comparing the Pope to the sunne and
 the emperour to the moone. such is the practise
 of your side, such is your confusion in matters of
 Diuinity, and such is your huddling vp of Scrip-
 tures, you proceede on further and hope to crepe
 into fauor by declaring that many handes are lift vp
 for the State of England, by the Englyshe Studentes

4. Reg. 4.
 Esay. 40.
 Exod. 25.
 3. Reg. 6.
 Num. 21.
 In compendio
 theolog.

2. Pet. 3.
 de vot. & voti.
 redempt. cap.
 magnæ.

de celeb.
 missa, cap.
 cum martha
 Anacletus
 epist. 1.

Paralip. vsper-
 genf.
 de maiorit. &
 obed.
 cap. solitz.

An aunswere to a

beyonde the Seas. This is right felerish, Limit or
like, God saue my good maister & my good dame,
the scrip be like is empty, and are yee now we come
to fill it? thei tpyng declareth their disposition,
their absense sheweth their loue, and their practi-
ses open vnto vs what prayers they make. You
tell vs of your league and that you are determi-
ned neuer to geue vs ouer. No more as I think
then the Ievves which vowed neyther to eate nor
to drinke before they had killed Paule. But that
God which deliuered Paul out of the handes of
the Ievves hath and vndoubtedly will defend Eng-
land from all Romish conspiracies. And me thinks
by your words you are at a desperate point, yee
wey neyther crosse, nor racke, nor torment, nor
pysion, nor pikes, nor tyburne, nor Stories tippet.
Nowe I see in you the liuely paterne of the Cir-
cumcellion Hæretickes, of whom Saynte Augustine
writeth that they were a sauadge and a rude sorte
of people, of notorious rafhnes, not only in practising hor-
rible acts against others, but also in not sparing theselues
from extreme cruelty. For they vvere vront to destroye
themselues by sundry sorts of death, as by drowning, bur-
ning, and breaking of their Neckes. Also they seduced as
many others of both sects as they could, to fall into this
fury, sometimes threatning them death vnlesse they pro-
uoked others to dispatch them. My counsaile is that
you fauour your selfe, without running vpon the
pykes. Beholde the fall of your Mates in Ireland
and such as the Pope had blessed in a bad howse
and

Act. 23.

August. de
Hæref. ad
Quod vult.

and directed thither to his great shame and their
 bitter destruction, as it is manifestly known.
 Haue ye not heard of the great bragges, they
 reioycing, and bonnyes they made at Biskay vpon
 the returne of the newes of their safe arrival in
 Ireland they triumphed before the conquest. The
 godly in the psalmes sow in teares but reape in ioy.
 they go on theyr vway yveeping and beare forth good
 feede, they come agayne wvith ioy and bring their shea-
 ues wvith them. What is become of their mirth, they
 began wvith the laughing game, and past by the
 weeping crosse, and so tasted of the whip. Beware
 Trophonius denne. you know the prouerbe, he was
 a headchopper. Erasmus wyrteth of patriks pit, co-
 monly called Sainct Patriks purgatory in Ireland. *Qui*
descenderunt (aiunt) sibi ridendi libidinem in omni
vita ademptā. They vvhich goe dovvne, say, that theyr
 laughing for euer is taken avway from them. You were
 best warne your brethren that they come not into
 the like place of torment. Beware of rebellion in I-
 reland. It is ill saying masse in Patriks pit. You say
 the expence is rekened and the enterpryce is begon. It
 is wisdom not onely to behold the beginnyng
 but to respect the endyng, experience of the fal of
 Romish practises heretofore may make you faint
 in your purposes. you pronounce sentences, We
 say, it is of God it cā not be vvithstode. I fear me your
 doings are frō pope and his practises frō the de-
 uill, therefore will they come to naught.

Psal. 125.

Eraf. Chil. 1.
 Centur. 7. in
 Trophon.
 Antro.

Luke. 16.

H ii.

The

An aunswere to a

Carl. Rhod.
ex philostr.

Anton. Guez
uar, in vita.
Commod.

The head of Orpheus hath geuen forth for an Oracle, that Troy can not be wonne without the arrowes of Hercules. The image of the goddesse Pallas being fallen from heauen vpon the walles of this Troy and now discovered is the cause accozdyng vnto the old prophery of the chaunge & wrecke daily befalling to the prosperity of Rome. We conclude so the faith vvas planted so it must be restored. The sayth was not here planted by runnyng vpon the pykes, neyther was it the Pope that fyrst preferred christian religion into this Land, and now the word of God being purely taught here and receyued, Rome is not to restore hyther the ragges of your Idolatry now of a longe tyme rooted out.

The Iesuite.

90



If these my offers be refused and my endeauore can take no place and I hauing come thousandes of myles to do you good shall be rewarded with rigor: I haue no more to say but recommend your cause to almighty god the searcher of all harts who send vs of his grace and set vs all at concord before the day of payment: to the end at the last we may be friends in Heauen where all iniuries shalbe forgotten.

Q. M. Champion.

The

The aunswere.

You doe well to consider of the worst
 as well as yee comforted your self with
 the best. Euen now you would runne
 vpon the pikes, there was no staying
 of you, you sayd: it cannot be vwithstoode, it must bee
 restored. Are yee quailed since, doe yee beginne to
 reken your myles? and are you nowe affraide of
 rigor? as you confesse your selfe, haue you no more
 to say? then yeelde your selfe, become a good sub-
 iect, and pray vnto God that your Eyes may be
 opened, & yee may see the cleare light of his word,
 that yee may see and tast how sweete the Lord is, Psalme. 33.
 that you may knowe howe to esteeme of Sion, and to
 preferre her liberty before the captiuitie of Babylon.
 O howe good and ioyfull a thing it is brethren to dwell Psalme. 133.
 together in vnity. Let vs ioyntly embrace
 this vnity, that we may be receaued in-
 to one folde, whereof Christ Iesus is
 the head. God graunt it.

¶

FINIS.